

Theological.

Sermon.

For I have learned, in whatsoever state I am, to be content. I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed, both to be full, and to be hungry, both to abound, and to suffer need. I can do all things through Christ which strengtheneth me.

It is an acquisition of no inconsiderable worth, to be able to view, at all times, all the various circumstances of our outward condition with perfect coolness; and to have courage to perform every duty which the most enlightened conscience enjoins. If we contemplate ourselves as dwelling beneath the planets,

The baleful influence of whose giddy dance, shades sad vicissitude on all beneath."

If we consider that the most apparently trivial circumstance is quite sufficient to obstruct the current of our delight while, at the same time, we are the sport of ten thousand evils; how valuable must that science be, by which we are taught, not only to look with composure at the black blast of adversity, but even to obtain tribute from our hardest trials. Moreover, when we take into view the difficulty of performing our duties, and remember how closely our duty and happiness stand connected; how precious is that assistance which is communicated from Christ, the Captain of our salvation, by which we are enabled to "subdue kingdoms work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, was valiant in fight, put to flight the armies of the aliens; and, in one word, do all things. But who is sufficient for these things? Does the philosopher affect this science? His armor is quite too large for him. He may, indeed, in some sort, divest himself of passion, but his temper becomes austere and unamiable; and if he be unmoved by the interests of the world, he is also negligent of his deencies. If he be not discomposured by the injuries of men, he enters not, with sympathetic warmth, into their social pleasures. Bow, philosophy, bow to thy superior—religion. She, indeed, blends the warmth of affection, and the sweetness of temper, with the firmest fortitude in affliction; and sheds on her cheerful votaries a saintly dignity which raises them

"Above the common walks of life, Quite to the verge of heaven."

There, Paul, there was thy citizenship.

My brethren, whatever is excellent in the whole science of salvation is found in these words. Here is contentment, exemplified by St. Paul. Let us attend to it, for a moment. What is contentment, in a religious sense? It is a holy acquiescence, without pendency satisfaction, relative to the dispensations of Providence: an acquiescence, however, which arises not from indolence. There are certain conditions of life, in which contentment would be a crime; as, for instance, if my conduct be such as the Word of God condemns, contentment, in that case, would be but as the fatal calm which precedes a storm. If, moreover (which is more connected with the subject), I am plunged into poverty by my own indolence, if I am likely to suffer for the necessities of life, because I am too lazy to labor for them, and would rather trust to begging than to betake myself to a course of reasonable exertions; to be content in this condition, argues the greatest ignorance of the nature of religion, which forbids negligence in business, and enjoins perseverance and industry.

Christian contentment can only spring from a consciousness of our discharge of duty, and a firm persuasion of the wisdom and goodness of God; who will, though we should be brought into ways, the end of which we can not see, make a way for our escape in every time of trial. Our Lord told Peter, when he was about to wash that disciple's feet, "what I do, thou knowest not now; but thou shalt know hereafter." John xiii. 7. This is sufficient to satisfy the contented Christian. St. Peter gives us an excellent view of this evangelical temper, when he says: "Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, unto a faithful Creator." 1 Peter iv. 19. It appears plainly, from the foregoing remarks, that contentment implies a cheerful willingness, both to suffer and to do the will of God. I have learned in whatsoever state I am, to be content. I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed, both to be full, and to be hungry, both to abound, and to suffer need;—this is suffering the will of God. And he moreover adds: I can do all things through Christ which strengtheneth me—this is doing the will of God.

The apostle gives us to understand that this holy resignation was not natural, but superinduced: I have learned in whatsoever state I am, to be content. I know both how to be abased, and I know how to abound. What is it to know how to be abased? It is to sustain the infirmities of life, and not to suffer for the spirit to sink in the day of adversity. It is a disposition of mind, resulting from a firm persuasion, that whatever we meet with is from the hand of God, and that whatever we part from is but a perishing creature; and that God is able to restore all lost comforts to us with increase, or supply their place with the diviner delight of Christian resignation, or the holy quiet of inward peace, by which the soul is enabled to say, I know that my Redeemer liveth: to him have I committed the keeping of my soul, and though he slay me, yet will I trust in him; "yea, though I walk through the valley and shadow of death, I will fear no evil; thy rod and thy staff, they shall comfort me." I know how to be abased.

But he knew that which is still harder to know. I know how to abound. There are more duties, and harder duties, required of those that abound than of those that want; and the rich have more and stronger temptations than the poor. Hence, if "richer increase, set not thy heart upon them." "When thou art full, then beware lest thou forget the Lord thy God, and thy heart be

lifted up." "How hardly shall they that have riches enter into the kingdom of heaven." To know how to abound is the same as to know how to set a due value on the things of the world. When a man so uses his abundance as to avoid the temptations which accompany that abundance; and when he is willing to part with all at the call and command of God—in a word, when he attends more to alms-giving and the duties of his station, than to the sensual pleasures and satisfactions of his prosperous condition.

Everywhere, and in all things, I am instructed both to be full, and to be hungry; both to abound, and to suffer need. We see here the advantage of Christian experience: everywhere, and in all things, I am instructed, &c. The Christian does not suffer so many things in vain: so far from it, he glories in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." Rom. v. 3, 4. The lesson of true resignation is very hard to learn; but, blessed be God, in the school of Christ we may learn it. I gain knowledge by seeing others in prosperity. When I see their heads become giddy, I then think how good it is to stand in a low place. When I lost my estate, I then learned not to trust in uncertain riches. When I lost my husband, wife, or child, I then learned the vanity and instability of all earthly good. So that, though the chastisement was not joyous, but grievous, at the time of its occurrence: I now realize its advantages, so that I can well say, with the Psalmist, "before I was afflicted, I went astray, but now have I kept thy word." "It is good for me that I have been afflicted, that I might learn thy statutes."

Christian contentment, also, implies a willingness to do the will of God. I can, saith the apostle, do all things through Christ which strengtheneth me. A real Christian is able to do all things that concern the glory of God, and his soul's salvation. This is evidently the meaning of the passage, for the apostle could not intend to say, he could do all things which require physical strength. Now, the glory of God implies the complete destruction of sin. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." 1 John ii. 8. Again, "Hein is my Father glorified, that ye bear much fruit." John xv. 8. Such being the object of Christ's mission, namely, to destroy the works of the devil, or, in other words, sin; he, moreover, being glorified in the body and soul of the Christian who bears much fruit, the words of the apostle are tantamount to these: by the grace of God, how ever inveterate the disease may be, I, and all Christians, by a thorough application of the blood of Christ, may be entirely cleansed from the leprosy of sin; and, cleansing ourselves from all filthiness of the flesh and spirit, may perfect holiness in the fear of God. A Christian can love the whole law, and pay obedience to it, in an evangelical sense; and why is Abraham proposed as a pattern of our faith and conduct, and the friend of God. "Abraham obeyed God, and it was accounted to him for righteousness." A Christian can live above the world, and overcome it; else why does St. John say: "This is the victory that overcometh the world, even our faith?" I can deny myself, take up my cross, and follow Christ; else why is this made the condition of my salvation; and why is Moses spoken of as a pattern of believers, where it is said, that, through respect to the recompense of reward, he denied himself of the pleasures of sin, and chose to suffer affliction with the people of God? In short, I can love the Lord my God with all my heart, mind, soul, and strength, and my neighbor as myself, &c. why is this made the very essence of the law, the prophets, yea, and the gospel, also? Now, if I can keep the commandments (and who dare say that I can not, if I am converted to God, or have a new heart?); if I can deny myself and bear the cross; if I can overcome the world, because that is in me is greater than he that is in the world; if I can love God, who is the most excellent being in the universe with the greatest ardor of my heart; if I can become destitute of all improper selfishness, who dare say, that I can not do all things that relate to the glory of God, and my own salvation? Who dare say, that I can not work out my salvation with fear and trembling, and perfect holiness in the fear of God, through Christ, which strengtheneth me? O, the length, and breadth, and depth, and height of the love of God!

Does sin cleave to our words? Are we the sport of passion? Does pride swell our hearts? Does the love of the world rule in us? Put forth thy withered hand; dip thyself again in Jordan. Sin shall not have dominion over you. Jesu Christ—v. cleanse thy heart, for this is the will of God, even our perfection.

But let us remember, it is Christ that strengthened St. Paul; and it is through him alone that we are to overcome.

"Without me," says Christ, "ye can do nothing." He is Alpha and Omega; to his name the praise belongs, and he shall have all the glory to eternity. Say, Christian, have you learned the contentment which springs not from apathy, but from a firm reliance on the providence of Him who said, "I will never leave thee, nor forsake thee?" Happy scholar, if thou hast learned thy lesson, for thou art then acquainted with the whole science of salvation. If otherwise begin to learn just now: it is requisite to your eternal peace, as well as your present happiness.—Harris.

For the St. Louis Christian Advocate.

Criticisms on the Greek—Anapito.

Do not be soared, gentle reader. The writer is not going to attempt a retraversion or a revision of the New Testament Scriptures. So far from this, he scents the idea. This great work, if great work it be, he prefers to leave to others. To lay unholily hands upon the Ark, is a dangerous thing. It were to take the name of their

unholy possessor out of the Book of Life, and out of the Holy City, or to add to the pains and penalties of perdition. For one, he is satisfied with the Bible as it is. He thinks it far better, as it is, than it would be with all the so-called improvements which men might make upon it. Should he ever become dissatisfied with the Bible—the Word of God—he might be induced to take up with the Alkoran, or with Joe Smith's Book, or with the Age of Reason, or with almost anything; but so long as he sees the world filled with the glorious effects of the Bible—the Bible as it is—he will neither attempt its improvement, nor yet take up with the vain and empty chimeras of men.

But all, who are enabled to read for themselves the languages out of which the present received English version is translated, or even the criticisms of others upon them, know that there are many words, idioms and phrases in the Hebrew, Chaldaic, and Greek Scriptures which can not, without exposition, be translated, literally and fully, into the English language. We mean the word, idiom, or phrase itself, as it stands in those tongues. True, the term or idiom, in its then (i. e., at the time it was being written or spoken) common acceptance, may be, and in every case, no doubt, has been, translated; but, in many instances, the primary sense of the term has not, because, to make any sense at all, it could not be translated. For illustration, take the Latin word *spiritus*, which has been transferred literally, with a slight variation only in orthography, to the English tongue. *Spiritus* is derived from *spiro*, whose primary meaning is to rush, to drive. *Spiritus*, in the Latin, and *Spirit*, in the English language, mean about anything else than to rush, to drive. It is hardly possible for a word which means *mind*, or *soul*, to mean *rushing*, *driving*, &c. Dr. Webster has given this as its primary meaning; but none of his twenty definitions added, as the now received acceptance of this term, approach to anything like its primary signification; to get this meaning, other words must be employed.

And yet, sometimes, there is not only beauty, but force and utility, to be obtained by going back to the prime and original meanings, which lie hidden under the roots of these words. We propose to note a few of them, which were observed in reading, and give out the thoughts which were conveyed along with their hidden meaning. The first occurs in St. Luke xiv. 10. The word is a tense of *anapito*, and is translated "sit down." *Anapito* is a compound word. It is composed of *ana* and *pito*. *Ana* is a particle; and, although it is like the other Greek particles, in having various meanings, which are determined, frequently, more from the connections in which the term occurs than from the word itself, still, when connected or compounded with a verb implying bodily motion, almost invariably means up, or upward, giving the verb that tendency. *Pito*, the other part of this term, as universally means a downward motion. Literally, it means to fall. In this case, it means to sit.

We have said that *ana*, when compounded with verbs of motion, almost universally gave them an upward direction or tendency. When a motion downward is wanted, *kata*, the opposite of *ana*, is used, as in *katabaino*—to go down. *Baino* means to go; but *anabaino* means to go up—to ascend.

This is true, when direction in motion is desired, as far as we know, in many other instances. But, in the case before us, we have a compound word; the verb, a verb of motion, which means literally to fall, or to sit; and the other part, an adverbial particle, means up; and yet the word thus compounded means to sit down. "When thou art bidden, go and sit (sit up higher) in the lowest room," would, however, be a literal rendering of this text. And we hold that there is propriety in the rendering. We have not examined the classics of that age of Grecian literature, to see whether the Evangelist gave the word *anapito* its common or uncommon acceptance. Suffice it, that a not unmeaning sense is detected in its analysis. The truth concealed under this Greek particle is an authenticated fact in the Bible. To "sit down in the lowest room," is a real going up (a sitting higher up), to any of us. To be allowed to sit at all, is a real promotion. All rights, all privileges, all favors, all places and persons that are good, are above us. If any of these come to us, they come as gifts, and as gifts wholly unmerited by us, and wholly free by the givers of them. What said the Lord? "But, after ye have done all that ye ought to do, say that ye are unprofitable servants." What said one of his holy apostles? "Be not high minded, but fear." "Let every one think of himself soberly." What said St. James, another holy apostle? "Let the brother of low degree rejoice, in that he is exalted. But the rich, in that he is made low." That is, to take "the lowest room," is, beyond question, a real exaltation to "the brother of low degree;" beyond question it is to him a sitting up higher; and to "the rich," notwithstanding all his thoughts, and all his notions, and all his pride concerning his birth and great respectability among his fellows, it is likewise as really a going up—a sitting up higher—although, to his eye and to the eye of the world, it be a sitting down—a sitting down lower.

It is, therefore, not for any of us—either "the brother of low degree," or "the rich" brother; either the less honorable or "the more honorable man;" either the "poor man, in vile raiment," or the "man with a gold ring, in goodly apparel"—to take, without biddance and permission, "the uppermost seats;" for "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." The way to the "highest room" is from the seats of the stairway of "the lowest room." "When thou art bidden of any man to a wedding, sit not down in the highest room." And think not, O vain man, that thou art degrading

thyself, or doing thine house a disgrace, to "sit down in the lowest room." To take first the highest seat, were to do disgrace to thine honor, if thou hast any to dis grace.

Communications.

For the St. Louis Christian Advocate.

MR. EDITOR: Your paper of the 15th inst. contains a communication over the signature of C. R. Rice, which is so much in taste with my thinking, that I feel compelled to give it my cordial assent. I am at a loss to perceive why sanctimony should throw its mantle of protection more around the wholesale vender of sordid drinks, than the mere retail drabber. The one is the great cesspool of vice, the other but the slimy spring that trickles from it.

I presume, however, that the difference in public reprehension, is just in proportion to the amount of capital invested. For I have observed that the amount of money, business &c., the delinquent possesses has a wonderful influence, whether it be in temporal or spiritual affairs. And in the case of selling whisky, there is a striking analogy with that of Alexander and the robber. Your wholesale poisoner is respectable, solely from the extent of capital and the business he does, while the poor dram-seller incurs all the odium. But break up the great fountains of this corruption, and the seething stench will cease to arise. Crime should be viewed just in proportion to its magnitude; and the retailer, who is, after all, the mere bottle-holder of your kid-gloved wholesale dealer, is entitled to anatomies, how much deeper should the execration be on him who does an hundred fold greater evil? Let us all candidly think of it.

Our little community, which was once a stranger to drunken revelry, has at last been invaded by this monster vice. And although the direct agency of the capitalist rum-seller, who, baiting his hook with a partial credit, can always find enough of the small fry to bite for supplies. And as he does not live here, what cares he for the injury done so long as he makes money by the operation? And yet this man maintains a high position in society; sub-scribes to charities, attends church, is educating a son for an equally high position, and keeps his daughter at a boarding school.

To counteract this outrage, we have got up a temperance organization, which is doing much good. And yet it is sad to relate, that among its stringent opposers are members, ay, and even preachers, of religious denominations.

I do not wish to make your paper the vehicle of unseemly remarks; but must regret, nevertheless, that there are not more of Mr. Rice's stamp to express their views on this pernicious evil, through its columns.

A. WILLIAMSON.

Melville, Deane County, Mo., March 27, 1860

Correspondence of the N. Y. Observer.

Sad Condition of Naples.

FRANCE, FEB. 1860.—While Central Italy and a portion of the Pontifical States are advancing in political liberty, under the protection of the two great Western powers, the subjects of the Neapolitan king are ground under despotism. The young monarch, miserably educated by the Jesuits, is a prey to continual terrors. His faculties are so weak, that before him the ghost of revolutions, and his fears are shown by numberless arrests.

King Francis II. is governed by three different influences: First, by the party of the old queen dowager, Theresa. She is an Austrian princess, very bigoted, intriguing and imperious. She is devoted, body and soul, to the clergy and the Jesuits. Her confessor, Mr. Gallo, is a fanatic who would shed torrents of blood to maintain the privileges and tyranny of the priesthood. He is connected with the Archbishop of Naples Count Ludon, and some police officers, forms the *priny council* of Queen Theresa. These people are capable of committing every crime; they would create a new St. Bartholomew, if they hoped by extermination to rid Italy of heretics and revolutionists.

There is a second party at the Court of Naples, more prudent and moderate; Gen. Spinelli, Count de Casaro, M. de Spinnelli, Comiti and others. They feel that certain reforms are necessary, and advise the king to make concessions to the wants of modern times. Sometimes the young prince seems to incline favorably to their counsel. While I am even writing to you, the last correspondence announces that it is his intention to form a new cabinet, which should include the men I have mentioned. But liberal notions are short-lived in the mind and heart of Francis II. Queen Theresa, the Jesuits, the confessors, soon regain their empire; and the feeble prince, incapable of holding the reins of government, allows himself to be ruled like a child by this odious party. Francis II. holds the same relation to his step mother, Theresa, as Charles IX. held to Catherine de Medici; he trembles before her, and dares not show an independent will.

The third influence exerted at the Court of Naples is that of the plenipotentiary ministers of England, France and Sardinia. Messrs. Elliot, Baron Brunier, Marquis de Villamarina. These diplomatists are from time to time respectfully removed together, and their words irritate rather than excite sympathy for their opinions. Queen Theresa tries to inflame the silly pride of the king against these ministers of foreign powers. When the English and French squadrons are in the port of Naples, Francis II. feigns some deference for the opinions of diplomacy; and then, when the vessels of war are gone, he redoubles his severity towards his poor subjects. How, then, does the King of Naples maintain his power and government?

1. The priests and monks. There is an immense army of popish ecclesiastics, who, penetrating into the domestic life of every family, mounting the pulpits, ruling in the confessional, superintending the education of the children (and what an education!), labor to increase the fanaticism of the people, and inculcate the basest maxims. There is a gold ring, in goodly apparel"—to take, without biddance and permission, "the uppermost seats;" for "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." The way to the "highest room" is from the seats of the stairway of "the lowest room." "When thou art bidden of any man to a wedding, sit not down in the highest room." And think not, O vain man, that thou art degrading

Francis II. maintains his government. The

city of Naples, and all the principal cities of the kingdom, are full of these wretched agents, men without conscience and without shame, secret spies for the pope's part, who would impeach and betray their friends and relations for money. It is the vilest class that can be possibly found in the world. Haughty and cruel to wards the weak; base when in danger; always ready to stretch out their hand like beggars, in order to increase their salary by mercenary frauds, they are the worthy instruments of the Neapolitan Court. Lately the Director-General of the police sent a circular to the overseers of the provinces, recommending them to *redouble their vigilance* against the enemies of public peace, announcing that their zeal would be rewarded. You may judge how these persecutions and arrests have been multiplied by these shameful appeals to violence.

3. The army is another means of maintaining the present state of things in the kingdom. It numbers almost 140,000 soldiers, an enormous size for the population, and which obliges the government to raise heavy taxes. Many of these soldiers are mercenaries—Swiss, Austrians, Tyrolese—stragglers from all the popish countries. The rest are taken from the most ignorant classes. But this army, so much in the interest of ecclesiastical and political despots, is not perfectly reliable. General Pianelli, who is at the head of 40,000 men upon the frontiers of Romagna, declared that he could not answer for the fidelity of the troops, if war should break out against the Italians. The officers and sub-officers have shown patriotic feelings which frighten the Jesuits.

4. The Lazzaroni. This is also a support to the King of Naples. Every one knows that the Lazzaroni are half thieves, half beggars, living in the deepest ignorance, hardly covered with miserable rags, completely subject to the power of the priests, and living in the mirage of St. January, and ready to assassinate on the first signal. These are the bandits whom the clergy and the Neapolitan King could drive against the middle classes, and who would shed human blood like water.

Such is the state of the kingdom. A poor enslaved people, terror the order of the day, prisons crowded, men imprisoned every hour, the highest families distinguished by signs of spits, horde of mercenaries everywhere. It is together with the Pontifical States, the most wretchedly governed country in Europe. The ultramontane journals say that Francis II. is an admirable brave, magnanimous monarch, because he has offered his army to defend the Roman Pontiff. But it is to be hoped that this feeble slave of Jesuitism will not hold his crown long. In a single day the civilized world to see such a man at the head of seven million human beings. His fall will give general satisfaction.

Sanctuary Sins.

1. Irregular Attendance.—Occasional absence from Church, or even regular half-day hearing, is counted a small thing by many. A wet Sabbath, or even a slower, will keep them away. A headache, a little extra fatigue on the Saturday, or perhaps the prospect of hard work on Monday, are counted good reasons for absence by many. Sunday is selected as the day for taking medicine, as it can be spared without any pecuniary loss.

2. Late Attendance.—There are some people who make a point of being late. They get up late on Sunday morning; they break late; so that the bells are ringing ere they have finished their last cup of coffee. They hurry out, and they hurry along, and they hurry into church after service is begun. They see no sin in losing part of divine worship of their being made prophets, to speak for God—how fully has he promised to answer: Elijah reckoned Elisha's request a "hard quest." But our Master regards such a request most graciously; for he giveth his Spirit freely unto those who ask. He giveth in a measure satisfactory to his disciples and demonstrative to others, by its fruits, or their discipleship.

THE WAY TO HAVE A REVIVAL.—Rev. A. Lynde, of England, points out the way to have a revival of religion in the Churches of Christ; and if the twelve rules he gives were followed, revivals would not only begin, but continue, in all the Churches. Here are the rules:

1. Let all the officers and members believe they are to have a revival.
2. Determine to read the Word of God every day, with prayer to him for light to understand it.
3. Resolve on having closet and family prayer, without fail, daily; and earnestly repeat after all the mind which was in Christ Jesus.
4. Miss no opportunity of attending the public and social means of grace, when it is in your power to do so.
5. Give, by the grace of God, never a selfish or an about person, and make a point of conscience to pray for them; the speak evil of you in this way, you will overcome evil with good.
6. Be honest and upright in all your dealings with mankind, and strive, with all your might, to owe no man anything—but love.
7. Ask for the Holy Spirit, and expect his blessing to attend all the means of grace.
8. Think frequently on the misery and danger of the unconverted, and in your heart pity them, and pray much for their salvation.
9. Pray for a revival, live for it, work for it, and expect it, every day and every hour it comes.
10. Be careful to look, through all the means of grace, to God in Christ Jesus as a blessing.
11. Think and speak well of all men—fill their conduct compels you to do other wise.
12. Be sure you give all the glory of the good done to the Father, Son, and Holy Ghost, for he is a jealous God, and his glory he will not give to another; and pray that his glory may soon cover the earth as the waters cover the sea.

PROTESTANT POLESIN PRUSSIA.—The Evangelical Christendom contains an interesting article concerning the Protestant Poles in Prussia. Prussian Poland is a tract of land about eighty miles wide, from the south of Silesia to the neighborhood of Bromberg and Thorn. The number of Polish inhabitants of the district is upwards of two millions. The number of Protestants in this province is about 250,000. They have regular ecclesiastical orders, with 100 parishes and 131 clergymen.

In Silesia there are 70,000 Protestant Poles, of whom 60,000 reside near the Russian frontier, 5,000 near the Austrian line, and the residue are scattered. The character of these Silesian Protestant Poles is about the same as that of their brethren in Prussia proper.

A STEP TOWARDS THE LIGHT.—Large assemblies of Hindoos, all of high, and many of the highest, caste, have lately taken place in many parts of India, to praise and thank God for the restoration of peace. They no longer worship the gods of their forefathers, and their prayers, some of which have been published in the enlighten'd Hindoos, have made under the influence of English education, and give ground of hope for the rapid advancement of Christianity in that country.

THE HEALTH OF LONDON AND NEW YORK. The bills of mortality of the city of London, for a week lately given, showed 1,281 deaths. The mortality bills of New York City for the same week were 510. When it is considered that London has a population four times, or thereabout, as great as New York, there would seem to be an ugly disproportion in the mortality of the two cities.

What She Did.

"This woman was full of good works and alms-deeds, which she did."—Acts ix. 36.

It is here that the character of Dorcas (the woman spoken of in the above passage) appears to the best advantage as a Christian. She was full of good works and alms-deeds, which she did." She had not a mere reputation for benevolence, but she actually did something for the needy. She worked with her own hands for them. We read of the "coats and garments which Dorcas made." She did not get them made, but she made them herself. Perhaps some rich ladies gave her money to buy the cloth, and that was a gift to the Lord, and a good one, too; but Dorcas made them, and that was a deed or deed. Many have only gifts to present to God, while the few have deeds to offer. The wealthy ladies of Joppa gave their money for the poor, and Dorcas did the work. She went out into the by-ways and lanes of the city, into the Cow Bays and Five Points, to find the needy, and clothe them with the garments she had made. The poor might have fasted themselves without these self-denying labors of Dorcas; for the rich women would not have soiled their costly garments by threading the dirty lanes on errands of mercy. If some one, who had deeds instead of gifts for God, had interest enough to solicit their aid, it is well; otherwise the poor might have lacked food and clothing.

It is proper to make this distinction between gifts for the Lord, and deeds, and to consider the difference there is in each. We should thereby learn that many, who have no money to bestow upon objects of charity may do what is equally, and in some circumstances, more acceptable—perform deeds for Christ. The poorest can not be excused from responsibility here; for if they have nothing to give, they have strength and opportunity to do. Even if health is denied, and the physical power languish, a good Christian may make the soul triumph over pain and suffering, and this is a glorious deed. In the great day of account, we think that some will be known by the Judge for what they gave, and others for what they did.—Home Monthly.

Bible Exposition.—The Double Portion

"And Elisha said, I pray thee, let a double portion of thy spirit be upon us."

Dr. Kitt's remarks upon this passage seem to be judicious: "But what was the double portion of Elijah's spirit, which Elisha desired? Our view is, that it is expressed in the possession of such qualities as make him twice as great a prophet as his master. But it was not so; for, although Elisha became a great prophet, and wrought miracles as great as those of Elijah, and in greater number, no one feels that he was greater, as a prophet or as a man, than his master, or so great. His meaning is explained by the fact that the heir was entitled to a double portion of his father's goods; hence, in asking for a double portion of his master's spirit, Elisha meant to claim the heirship or succession to Elijah in his place as a prophet in Israel. He had reason to believe it was meant for him, but he wished to be assured of this by some token which should be satisfactory to himself and others."

Christians often refer to these words in their prayers, asking for a double portion of the Holy Spirit. If, according to the above interpretation, they mean such a portion of the Holy Ghost as shall be to them a token of their heirship with Christ—an assurance of their being made prophets, to speak for God—how fully has he promised to answer: Elijah reckoned Elisha's request a "hard quest." But our Master regards such a request most graciously; for he giveth his Spirit freely unto those who ask. He giveth in a measure satisfactory to his disciples and demonstrative to others, by its fruits, or their discipleship.

THE WAY TO HAVE A REVIVAL.—Rev.

A. Lynde, of England, points out the way to have a revival of religion in the Churches of Christ; and if the twelve rules he gives were followed, revivals would not only begin, but continue, in all the Churches. Here are the rules:

1. Let all the officers and members believe they are to have a revival.
2. Determine to read the Word of God every day, with prayer to him for light to understand it.
3. Resolve on having closet and family prayer, without fail, daily; and earnestly repeat after all the mind which was in Christ Jesus.
4. Miss no opportunity of attending the public and social means of grace, when it is in your power to do so.
5. Give, by the grace of God, never a selfish or an about person, and make a point of conscience to pray for them; the speak evil of you in this way, you will overcome evil with good.
6. Be honest and upright in all your dealings with mankind, and strive, with all your might, to owe no man anything—but love.
7. Ask for the Holy Spirit, and expect his blessing to attend all the means of grace.
8. Think frequently on the misery and danger of the unconverted, and in your heart pity them, and pray much for their salvation.
9. Pray for a revival, live for it, work for it, and expect it, every day and every hour it comes.
10. Be careful to look, through all the means of grace, to God in Christ Jesus as a blessing.
11. Think and speak well of all men—fill their conduct compels you to do other wise.
12. Be sure you give all the glory of the good done to the Father, Son, and Holy Ghost, for he is a jealous God, and his glory he will not give to another; and pray that his glory may soon cover the earth as the waters cover the sea.

PROTESTANT POLESIN PRUSSIA.—The Evangelical Christendom contains an interesting article concerning the Protestant Poles in Prussia. Prussian Poland is a tract of land about eighty miles wide, from the south of Silesia to the neighborhood of Bromberg and Thorn. The number of Polish inhabitants of the district is upwards of two millions. The number of Protestants in this province is about 250,000. They have regular ecclesiastical orders, with 100 parishes and 131 clergymen.

In Silesia there are 70,000 Protestant Poles, of whom 60,000 reside near the Russian frontier, 5,000 near the Austrian line, and the residue are scattered. The character of these Silesian Protestant Poles is about the same as that of their brethren in Prussia proper.

A STEP TOWARDS THE LIGHT.—Large assemblies of Hindoos, all of high, and many of the highest, caste, have lately taken place in many parts of India, to praise and thank God for the restoration of peace. They no longer worship the gods of their forefathers, and their prayers, some of which have been published in the enlighten'd Hindoos, have made under the influence of English education, and give ground of hope for the rapid advancement of Christianity in that country.

THE HEALTH OF LONDON AND NEW YORK.

The bills of mortality of the city of London, for a week lately given, showed 1,281 deaths. The mortality bills of New York City for the same week were 510. When it is considered that London has a population four times, or thereabout, as great as New York, there would seem to be an ugly disproportion in the mortality of the two cities.

MINISTERIAL POPULARITY.—The e are two

kinds of this popularity. One is founded rather upon ability in the pulpit, in the great congregation, the other upon pastoral faithfulness out of 16, from house to house. Perhaps we should say there is a third kind; or, rather, a balanced union of the two; but such exact union may be too scarce to deserve attention. One or the other a little predominates in the case of almost every preacher. Now the point aimed at by this brief article, is the respectful submission to the ministerial reader's good sense, of the fact that, of the two kinds alluded to, the least imposing, the apt-to-be-understood kind—"from house to house"—is the preferable; and that, in the preacher's aim to be balanced, the care had better be to secure to the humble side any deviation from equipoise. A preacher's position for pulpit eloquence is accorded more by the hearer's heads than hearts; but that for pastoral intimacy and faithfulness, while visiting from house to house, is granted rather by their hearts. Heart attractions are more effectively managed; and, in connection with peculiar points of human nature, learned from visiting the people, as they can not be learned from books, they facilitate a rapid rising in spiritual pulpit power, if not in fruitless popularity among "itching ears." There is a manifest course for the safety of a preacher's own soul, as well as for the souls of his hearers. Visiting the sick, the aged, and the afflicted, any of Satan's illusive suggestions to worldly ambition. Let us take heed.

A MINISTERIAL ABILITY.—The ability to be alone is a great ability. Is it not peculiarly important for the gospel minister, upon the requirements of whose heart and brain such vast church depend? At the same time every church member should be taught its importance for himself. The ability to be alone (we can mean, of course, only alone in regard to the presence of human beings) with pleasure, fidelity and effort, is an ability not as easily attained or retained as some may suppose. Doubtless Satan is ever ready to infuse an irksomeness and gloom into the soul in retirement. To remain half an hour alone, and to be alone, is a great ability. It is not peculiarly important for the gospel minister, upon the requirements of whose heart and brain such vast church depend? At the same time every church member should be taught its importance for himself. The ability to be alone (we can mean, of course, only alone in regard to the presence of human beings) with pleasure, fidelity and effort, is an ability not as easily attained or retained as some may suppose. Doubtless Satan is ever ready to infuse an irksomeness and gloom into the soul in retirement. To remain half an hour alone, and to be alone, is a great ability. It is not peculiarly important for the gospel minister, upon the requirements of whose heart and brain such vast church depend? At the same time every church member should be taught its importance for himself. The ability to be alone (we can mean, of course, only alone in regard to the presence of human beings) with pleasure, fidelity and effort, is an ability not as easily attained or retained as some may suppose. Doubtless Satan is ever ready to infuse an irksomeness and gloom into the soul in retirement. To remain half an hour alone, and to be alone, is a great ability. It is not peculiarly important for the gospel minister, upon the requirements of whose heart and brain such vast church depend? At the same time every church member should be taught its importance for himself. The ability to be alone (we can mean, of course, only alone in regard to the presence of human beings) with pleasure, fidelity and effort, is an ability not as easily attained or retained as some may suppose. Doubtless Satan is ever ready to infuse an irksomeness and gloom into the soul in retirement. To remain half an hour alone, and to be alone, is a great ability. It is not peculiarly important for the gospel minister, upon the requirements of whose heart and brain such vast church depend? At the same time every church member should be taught